

Mark 9.30-37 mgvhoffman notes and translation

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Κάκειθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ᾔθελεν ἵνα τις γνοῖ.

^{NASB} From there they went out and *began* to go through Galilee, and He did not want anyone to know *about it*.

^{KJV} And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

^{ESV} They went on from there and passed through Galilee. And he did not want anyone to know,

^{NRS} They went on from there and passed through Galilee. He did not want anyone to know it;

^{NET} They went out from there and passed through Galilee. But Jesus did not want anyone to know,

^{NIV} They left that place and passed through Galilee. Jesus did not want anyone to know where they were,

^{NJB} After leaving that place they made their way through Galilee; and he did not want anyone to know,

^{CEB} From there Jesus and his followers went through Galilee, but he didn't want anyone to know it.

^{NLT} Leaving that region, they traveled through Galilee. Jesus didn't want anyone to know he was there,

^{CEV} Jesus left with his disciples and started through Galilee. He did not want anyone to know about it,

^{MSG} Leaving there, they went through Galilee. He didn't want anyone to know their whereabouts,

^{MGVH} And they [Jesus and his disciples] went out from there and were passing through Galilee, yet he was not wanting anyone to know about it,

- Where are they leaving from? **hard to tell... 9.2 was on the mountain... v28 they are in a/the house/home? Back in Capernaum? (Cf CEV) But in v33 he arrives in Capernaum**
- Note the **IMPF** tense of παρεπορεύοντο and ᾔθελεν. What is the best way to reflect that in the translation? **perhaps inceptive or past ongoing: they were passing through... and he was not wishing...**
- Note the use of ἵνα with γνοῖ in Subjunctive *mood* following ᾔθελεν. What function here? (Cf. Subjunctive handout) >> **Subst for Inf or Subst**

ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.

NASB For He was teaching His disciples and telling them, “The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.”

KJV For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

DRA And he taught his disciple, and said to them: The Son of man shall be betrayed into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day.

ESV for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.”

NRS for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.”

NET for he was teaching his disciples and telling them, “The Son of Man will be betrayed into the hands of men. They will kill him, and after three days he will rise.”

NIV because he was teaching his disciples. He said to them, “The Son of Man is going to be delivered into the hands of men. They will kill him, and after three days he will rise.”

NJB because he was instructing his disciples; he was telling them, 'The Son of man will be delivered into the power of men; they will put him to death; and three days after he has been put to death he will rise again.'

CEB This was because he was teaching his disciples, “The Human One will be delivered into human hands. They will kill him. Three days after he is killed he will rise up.”

NLT for he wanted to spend more time with his disciples and teach them. He said to them, “The Son of Man is going to be betrayed into the hands of his enemies. He will be killed, but three days later he will rise from the dead.”

CEV because he was teaching the disciples that the Son of Man would be handed over to people who would kill him. But three days later he would rise to life.

MSG for he wanted to teach his disciples. He told them, “The Son of Man is about to be betrayed to some people who want nothing to do with God. They will murder him. Three days after his murder, he will rise, alive.”

MGVH because he was teaching his disciples. And he was telling them, “The Child of Humanity is going to be delivered over into human hands, and they will kill him, and after he is killed, three days later he will arise.”

- Note the _____ IMPF tense of ἐδίδασκεν and ἔλεγεν. How is that best reflected in the translation? **seems that Jesus is saying this repeatedly >> this is the 2nd time in Mark (cf 8.31) and there will be a third time (10.33f)**
- What is the logic here as expressed with the γὰρ clause? **Apparently Jesus was trying to go incognito, because he wanted the opportunity to teach his disciples privately. Note the various ways the versions split and punctuate the verse.**
 - **For he was teaching and telling... NASB, KJV, DRA, NET**
 - **For he was teaching, saying... ESV, NRSV**
 - **For he was teaching. (And) he says... NIV, NJB, NLT, MSG, MGVH**
- How is ὅτι functioning here? **introduce direct discourse**
- What is the best way to translate ὁ υἱὸς τοῦ ἀνθρώπου?

- How do the versions translate παραδίδοται? What do you think is the best translation? **betray or deliver**
- Note how the dynamic translations (NLT, CEV, MSG) add to the statement about the Son of Humanity “rising.” What is their concern?
what does it mean simply to “rise” >> clarifying that this rising is from the dead, and being alive

οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

^{NASB} But they did not understand *this* statement, and they were afraid to ask Him.

^{KJV} But they understood not that saying, and were afraid to ask him.

^{DRA} But they understood not the word, and they were afraid to ask him.

^{ESV} But they did not understand the saying, and were afraid to ask him.

^{NRS} But they did not understand what he was saying and were afraid to ask him.

^{NET} But they did not understand this statement and were afraid to ask him.

^{NIV} But they did not understand what he meant and were afraid to ask him about it.

^{NJB} But they did not understand what he said and were afraid to ask him.

^{CEB} But they didn't understand this kind of talk, and they were afraid to ask him.

^{NLT} They didn't understand what he was saying, however, and they were afraid to ask him what he meant.

^{CEV} The disciples did not understand what Jesus meant, and they were afraid to ask.

^{MSG} They didn't know what he was talking about, but were afraid to ask him about it.

^{MGVH} But they weren't understanding what he was talking about, and they were afraid to ask him about it.

- Note the _____ **IMPF** tense of ἠγνόουν and ἐφοβοῦντο. How is that best reflected in the translation? **seems to be ongoing status**

Καὶ ἦλθον εἰς Καφαρναοῦμ. Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· τί ἐν τῇ ὁδῷ **διελογίζεσθε**;

^{NASB} They came to Capernaum; and when He was in the house, He *began* to question them, “What were you **discussing** on the way?”

^{KJV} And he came to Capernaum: and being in the house he asked them, What was it that ye **disputed** among yourselves by the way?

^{DRA} And they came to Capharnaum. And when they were in the house, he asked them: What did you **treat of** in the way?

^{ESV} And they came to Capernaum. And when he was in the house he asked them, “What were you discussing on the way?”

^{NRS} Then they came to Capernaum; and when he was in the house he asked them, “What were you **arguing** about on the way?”

^{NET} Then they came to Capernaum. After Jesus was inside the house he asked them, “What were you discussing on the way?”

^{NIV} They came to Capernaum. When he was in the house, he asked them, “What were you arguing about on the road?”

^{NJB} They came to Capernaum, and when he got into the house he asked them, 'What were you arguing about on the road?'

^{CEB} They entered Capernaum. When they had come into a house, he asked them, “What were you arguing about during the journey?”

^{NLT} After they arrived at Capernaum and settled in a house, Jesus asked his disciples, “What were you discussing out on the road?”

^{CEV} Jesus and his disciples went to his home in Capernaum. After they were inside the house, Jesus asked them, “What were you arguing about along the way?”

^{MSG} They came to Capernaum. When he was safe at home, he asked them, “What were you discussing on the road?”

^{MGVH} And they came into Capernaum. And when he got inside the house, he began to ask them, “[So...], what were you discussing on the way?”

- In view of all the Imperfects that have been used in the preceding verses, note how well the _____ AOR tense of ἦλθον works here.
- Note the use of οἰκία here. It is nearly synonymous with οἶκος, and together those words can have a metaphorical/symbolical quality. I.e., pay attention to what happens inside a house as compared to things out in public
- Note other instances of ὁδος in Mark. **Mk. 1:2f; 2:23; 4:4,15; 6:8; 8:3,27; 9:33f; 10:17,32,46,52; 11:8; 12:14; cf Acts 9.2**
- Note the _____ IMPF tense of ἐπηρώτα. How is that best reflected in the translation? **inceptive**
- Is **διελογίζομαι** used positively, neutrally, or negatively in Mark? (I.e., note how the versions translate and the connotations with the word choice. You will want to compare this with **διαλέγομαι** in the next verse.) **cf. Mk. 2:6,8; 8:16f; 9:33; 11:31 > Negatively >> argue may be better than discuss but “argue” seems to work better in v34**

οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.

^{NASB} But they kept silent, for on the way they had **discussed** with one another which *of them* was the greatest.

^{KJV} But they held their peace: for by the way they had **disputed** among themselves, who *should be* the greatest.

^{DRA} But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest.

^{ESV} But they kept silent, for on the way they had **argued** with one another about who was the greatest.

^{NRS} But they were silent, for on the way they had argued with one another who was the greatest.

^{NET} But they were silent, for on the way they had argued with one another about who was the greatest.

^{NIV} But they kept quiet because on the way they had argued about who was the greatest.

^{NJB} They said nothing, because on the road they had been arguing which of them was the greatest.

^{CEB} They didn't respond, since on the way they had been **debating** with each other about who was the greatest.

^{NLT} But they didn't answer, because they had been arguing about which of them was the greatest.

^{CEV} They had been arguing about which one of them was the greatest, and so they did not answer.

^{MSG} The silence was deafening-- they had been arguing with one another over who among them was greatest.

^{MGVH} But they weren't saying a thing, because on the way they had debated with one another about ... who was greatest.

- Note (again!) the _____ **IMPF** tense of ἐσιώπων. How is that best reflected in the translation? **ongoing**
- How do the versions deal with the _____ **AOR** tense of διελέχθησαν? (Compare this with διαλέγομαι used in the preceding verse.)
- Note the dramatic effect of placing τίς μείζων at the very end of the sentence.

καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

^{NASB} Sitting down, He called the twelve and said to them, “If anyone wants to be first, **he shall be** last of all and servant of all.”

^{KJV} And he sat down, and called the twelve, and saith unto them, If any man desire to be first, **the same shall be** last of all, and servant of all.

^{DRA} And sitting down, he called the twelve, and saith to them: If any man desire to be first, **he shall be** the last of all, and the minister of all.

^{ESV} And he sat down and called the twelve. And he said to them, “If anyone would be first, **he must be** last of all and servant of all.”

^{NRS} He sat down, called the twelve, and said to them, “Whoever wants to be first **must be** last of all and servant of all.”

^{NET} After he sat down, he called the twelve and said to them, “If anyone wants to be first, **he must be** last of all and servant of all.”

^{NIV} Sitting down, Jesus called the Twelve and said, “Anyone who wants to be first **must be** the very last, and the servant of all.”

^{NJB} So he sat down, called the Twelve to him and said, 'If anyone wants to be first, **he must make himself** last of all and servant of all.'

^{CEB} He sat down, called the Twelve, and said to them, “Whoever wants to be first **must be** least of all and the servant of all.”

^{NLT} He sat down, called the twelve disciples over to him, and said, “Whoever wants to be first **must take** last place and be the servant of everyone else.”

^{CEV} After Jesus sat down and told the twelve disciples to gather around him, he said, “If you want the place of honor, **you must become** a slave and serve others!”

^{MSG} He sat down and summoned the Twelve. “So you want first place? Then **take** the last place. Be the servant of all.”

^{MGVH} And he sat down and called the twelve, and he says to them, “If anyone is wanting to be first, **they will have to be** last of all and servant to all.”

- Note the _____ **PRES** tense of λέγει. What do we call this use of the tense? **HistPres** What is the best way to translate?
- Note how the translations render the ἔσται: future declarative? Imperative future?
Also note the ways inclusive language is accomplished
- Where else in Mark do we encounter this theme of first <> last / slave? **cf (8.34f) 10.31, 44 > matched w/ Passion predictions**
- Note that “last” and “servant” get placed last in the sentence!
- Is “servant” a good translation of διάκονος? **idea is of one who serves/helps... “servant” has connotations we may not want but is there a better word? This is not δούλος / slave.**

καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς·

^{NASB} Taking a child, He set him before them, and taking him in His arms, He said to them,

^{KJV} And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

^{DRA} And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them:

^{ESV} And he took a child and put him in the midst of them, and taking him in his arms, he said to them,

^{NRS} Then he took a little child and put it among them; and taking it in his arms, he said to them,

^{NET} He took a little child and had him stand among them. Taking him in his arms, he said to them,

^{NIV} He took a little child whom he placed among them. Taking the child in his arms, he said to them,

^{NJB} He then took a little child whom he set among them and embraced, and he said to them,

^{CEB} Jesus reached for a little child, placed him among the Twelve, and embraced him. Then he said,

^{NLT} Then he put a little child among them. Taking the child in his arms, he said to them,

^{CEV} Then Jesus had a child stand near him. He put his arm around the child and said,

^{MSG} He put a child in the middle of the room. Then, cradling the little one in his arms, he said,

^{MGVH} And he had a little child come and stand in their midst. Then he cradled the little one in his arms and said to them,

- παιδίον is a diminutive form, so the child is indeed a little one. Can we tell if the child is a boy or a girl? **No, and so note NIV, NLT, CEV, MSG**
The αὐτὸ is neuter, but that's only because παιδίον is neuter. I suspect it was a boy, since more (grammatical) attention would likely have been given if it were a girl.
- My translation reworks the Greek somewhat, and one can see why the CEB and CEV do what they do. Try to imagine staging this scene. There is a problem in that in the previous verse, Jesus sat down. Does he now get up and go find a child and bring it into their midst? Or does he reach out for one nearby? (CEB) I'm somewhat following the CEV ("Then Jesus had a child stand near him"), but I'm trying to acknowledge the λαβὼν ptc. The Greek also suggests that Jesus "placed/stood/set" the child in their midst. I'm sort of capturing that idea with "had the child stand"
- See how the translations render ἐναγκαλισάμενος. What do you suggest as the best translation?
- How else do we see Jesus interacting with children? **Mk. 5:39ff; 7:28,30; 9:24,36f; 10:13ff**

ὅς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

NASB “Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me.”

KJV Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

ESV “Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me.”

NRS “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”

NET “Whoever welcomes one of these little children in my name welcomes me, and whoever welcomes me does not welcome me but the one who sent me.”

NIV “Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me.”

NJB ‘Anyone who welcomes a little child such as this in my name, welcomes me; and anyone who welcomes me, welcomes not me but the one who sent me.’

CEB “Whoever welcomes one of these children in my name welcomes me; and whoever welcomes me isn’t actually welcoming me but rather the one who sent me.”

NLT “Anyone who welcomes a little child like this on my behalf welcomes me, and anyone who welcomes me welcomes not only me but also my Father who sent me.”

CEV “When you welcome even a child because of me, you welcome me. And when you welcome me, you welcome the one who sent me.”

MSG “Whoever embraces one of these children as I do embraces me, and far more than me-- God who sent me.”

MGVH “Whoever welcomes one of these little children in my name, is welcoming me. And whoever welcomes me, it’s not me they are welcoming but the one who sent me.”

- ἐν τῶν τοιούτων παιδίων > more literally: “one of the little children such as this”
- How are the versions translating δέξηται? What is the best way to render this word and the point Jesus is making? receive/welcome/embrace >> I think “welcome” with implications of hospitality is best. In Jesus’ time, children were not really shown any hospitality, since they would be unable to bring honor to the host or reciprocate any time soon.
- NB: Cf. this verse with 10.15. Is Jesus talking about welcoming the kingdom of God like children welcome it? no
What is so striking about what Jesus says? usually children would not be “welcomed” at all
- Who is the one who “sent” Jesus? How do you know? Mar 12.6 is the closest clue in Mark (it’s an impt concept in Joh, eg 3.17)
- Compare this verse to John 12.44: “Then Jesus cried out and said: “Whoever is believing in me is not believing in me but in the one who sent (using πέμπω instead of ἀποστέλλω) me.”

Mark 9.30-37 Final Translation
MGVHoffman

- ³⁰ And they [Jesus and his disciples] went out from there
and were passing through Galilee,
yet he was not wanting anyone to know about it,
³¹ because he was teaching his disciples. And he was telling them,
 “The Child of Humanity is going to be delivered into human hands,
 and they will kill him,
 and after he is killed, three days later he will arise.”
- ³² But they weren't understanding what he was talking about,
and they were afraid to ask him about it.
- ³³ And they came into Capernaum.
 And when he got inside the house,
he asked them,
 “[So...], what were you discussing on the way?”
- ³⁴ But they weren't saying a thing,
 because on the way they had debated with one another about... who was greatest.
- ³⁵ And he sat down and called the twelve,
 and he says to them,
 “If anyone is wanting to be first,
 they will have to be last of all and servant to all.”
- ³⁶ And he had a little child come and stand in their midst.
 Then he cradled the little one in his arms and said to them,
³⁷ “Whoever welcomes one of these little children in my name,
 is welcoming me.
 And whoever welcomes me,
 it's not me they are welcoming
 but the one who sent me.”